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BIBLIOTHEQUE NATIONALE

Loneliness, lack of purpose, inadequacy feelings bring Jews to Jesus

By BRAM CADSBY

TORONTO –

A sense of commitment, a sense of companionship, and an enormously effective advertising campaign – each of these factors aids the missionaries in their attempts to bring Jewish souls to Jesus.

Still, many times, says Ernst Loewy, a Hebrew Christian mission New Covenant House on Wilson Avenue, "Jews slam their doors in our faces or inform us politely that they are not interested in accepting Jesus as the Messiah."

What type of person, then, listens to the missionaries and becomes involved with Jesus? Why and how does such a person justify his acceptance of a new religion to himself?

Dr. Harvey Silver, a psychologist, says that "people who go toward any extreme are people who find it difficult to accept the world as it is." He says that such people are usually not "actualizing, happy, mature people" but rather ones who are looking desperately "for a quick and easy solution."

"Loneliness, lack of purpose, no sense of real meaning, feelings of inadequacy" – it is this sort of difficulty that Dr. Silver feels the Hebrew Christians are exploiting.

One boy, a high school student with a strong Reform Jewish background, described himself and his experiences. He had spent the summer at a religious camp, sponsored and run by the Union of American Hebrew Congregations. At camp, he studied Judaism intensively and felt that he was part of a living Jewish community.

When he returned to Toronto, he began attending daily and Friday night services in an attempt to maintain that sense of fulfillment which he had experienced at camp. But he soon began to feel that his temple was simply "a big, cold, place filled with gimmicks."

This feeling, together with an emotional family problem and friends who were already involved in Christianity, caused him to begin reading the New Testament and eventually to visit The Stepping Stone, an evangelical coffee house.

He describes himself as having been very "vulnerable" at the time. He was ready to grasp at anything. And so, when he was surrounded by a close-knit community, based on a feeling of commitment to Jesus, he saw this as "a feeling that I wanted to have" and began "to accept Jesus into my heart."

The fact that many Jews started to dislike him because of his religious beliefs, drove him further from the Jewish community and more deeply into the world of the Hebrew Christians. And yet, eventually, his Jewishness came into conflict with his acceptance of Jesus, forcing him to withdraw and rethink his position.

"Maybe if I hadn't been a Jew and hadn't been faced with a Jewish world I was unwilling to give up, I could have remained," he says.

But being a Jew and caring greatly for the Jewish people, he found it difficult to reconcile his national feelings with the universalism of Christianity.

I asked him about the future of the Jesus movement which, though highly publicized, still contains a relatively small number of Jews.

"The movement will fluctuate for a long time but it will attract many," he said. "It's hitting Jewish kids the hardest. It goes against their parents, it's an escape from dope, and they're finding fulfillment that they can't find in their synagogue."

Others tell similar stories, the only difference being that most of them remain strongly and sincerely committed to their new faith.

A Jewish girl from New York spoke about her extended stay in a hospital.

"The rabbi would come in every three months. He asked if I was Jewish and, when I said yes, asked how I was coming along and left. The priest came every day and acted as if he cared."

Her audience nodded understandingly.

Many of these youngsters knew nothing about Judaism and could only associate it with negative experiences. Now, they feel that they are real or "complete" Jews. Many, indeed, are beginning to study Jewish religion, culture and history for the first time. Thus, they feel that they are justified in calling themselves Hebrew Christians.

Rabbi Stephen Franklin of Holy Blossom Temple has worked with several young people who've been involved with the Jesus movement. He gives several reasons for their involvement.

Firstly, he feels that the rational Reform approach often fails to supply "emotional material for people with emotional needs."

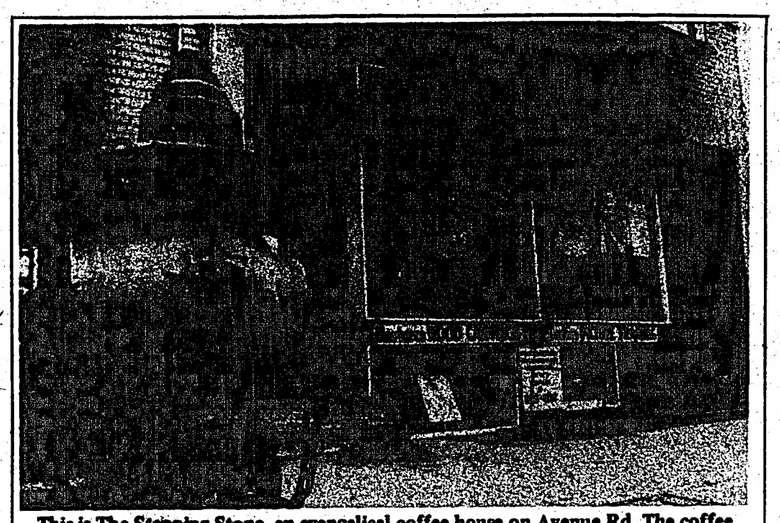
Secondly, he feels that there was "an awful lot of psychological pathology" in the people he has seen.

Thirdly, he points out that "lack of any religious commitment in the family" encourages a young person to seek elsewhere.

And finally, he says that the "strain of self-discipline" in the Hebrew Christian movement has taken many people off drugs and helped them to live more constructive lives.

"Maybe this is the best solution for these people," he says. But he hastens to add, "If this is the best solution, I want to find a way to do this within the Jewish camp."

This is the challenge that Hebrew Christianity poses to the Jewish community. And it is the response to this challenge that shall be examined next week.



This is The Stepping Stone, an evangelical coffee house on Avenue Rd. The coffee house is a centre for the flourishing Hebrew Christian movement.(Photo by Hoz)

This is the second of three articles by staff writer Bram Cadsby who was assigned by The CJN to investigate the movement known as Hebrew Christians and report on its impact on Jewish youth.

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The Canadian Jewish News

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Takes effect in 1973

New social services ruling integrates Jews in Quebec

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL –

The single major consequence of health and social services bill 65, enacted into law June 1, is that the Jewish community will be integrated – as far as health and welfare are concerned – into the broader community. And the French fact will undoubtedly become a French reality.

A brief designed to inform the Quebec Government of the special concerns of the Jewish community will be forwarded early next month by Allied Jewish Community Services and the Canadian Jewish Congress.

E. Michael Berger

The new law comes into effect July 1, 1973 when all establishments are required to comply with its provisions.

A series of meetings to study administrative changes resulting from the new law are taking place here between AJCS, CJC and provincial government officials. The legislation reorganizes the province's health and social institutions by bringing them under the jurisdiction of 12 incorporated regional and health service councils.

Said E. Michael Berger, chairman of the AJCS social legislation committee: "The law is designed to improve the quality of health and social services in areas where facilities are poor, and to make them available where they do not presently exist."

The legislation introduces four classes of establishments for each region, consisting of the local community service centres, offering emergency, short term health, welfare, and referral services, the hospital centres, the social service centres, and the reception centres, which include foster and old age homes.

The following seven of the 21 Jewish agencies of AJCS will be governed by the law; the Jewish General Hospital, the Herzl Health Centre, Maimonides Hospital and Home for the Aged, the Jewish Convalescent Hospital, the Jewish Nursing Home, and possibly the Baron de Hirsch Institute.

The new system is considered an improvement over the presently existing social welfare scheme for the general population, although the government received hundreds of briefs from special interest and ethnic groups calling for revisions.

For Montreal – which has a highly developed network of health and social services – some aspects of the law pose administrative problems. The Jewish Community in particular is concerned about the effect on Jewish patient services, volunteerism, and institutions.

A joint AJCS-CJC brief – presented to the government last November – called for the introduction of "community institutions" to be operated as non-profit corporations by community groups.

This concept was recommended in order to retain the character of Jewish institutions in the present network of agencies. This character means a great deal to the therapy of clients – especially the elderly.

The recommendation of

Continued on Page 2

Israel admits air strike in Lebanon was in error

JERUSALEM (JCNS) –

The Israeli Air Force attack on the Lebanese Druse village of Hasbaya – in which the Lebanese claimed that 48 Lebanese soldiers and civilians were killed and 75 wounded – was "a technical error," Yigal Allon, Israel's Deputy Premier, said.

Speaking at the northern settlement of Ein Harod, Allon declared: "We do everything we can to prevent harm befalling civilians. However, when fire breaks out, sometimes, possibly unintentionally, civilians are also hit, as happened at Hasbaya."

On Monday, Allon was attacked in the press for his remarks at Ein Harod, and three different motions urging discussion of them were tabled in the Knesset by the Opposition.

The Deputy Premier's critics argue that statements on such sensitive matters should not be left to the decision of individual Ministers, even if they are standing in for the Premier. (Mrs. Meir was in Vienna this week for a meeting of the Socialist International.)

On the other hand, there are those who welcome "the morality" of admitting mistakes. Kamal Kassem, a leading Druse spokesman who is editor of the community's newspaper, praised Allon for his "sincere and courageous" admission and his expression of regret. This, Kassem said, would help to calm the consciences of Jews and Druse.

Hasbaya, which is something of a Druse spiritual centre, has a terrorist camp not far away, and this was apparently the target missed by an Israeli pilot. Military sources have stressed that if terrorists mingle with the civilian population, there is no way of guaranteeing that only the terrorists will be hit.

It is believed Israel is prepared to explore the matter of compensation for the villagers.

A short time before the Israeli Air Force attacked the village, the villagers had forced the Arab terrorists based there to leave, writes the JCNS special correspondent, Atallah Mansour.

The villagers took this action after one of them had killed his two sisters because they had been raped by a terrorist. This, the dead girls' brother said, was the only way he could wipe out the dishonor his sisters had brought on their family.

Reparations

GENEVA (JTA) –

West Germany paid nearly $10.8 billion in reparations to Jewish victims of Nazism up to Dec. 31, 1971, if twas disclosed here last week at the final session of the meeting of the Conference on Jewish Material Claims Against Germany.

According to a report by Dr. Ernst Katzenstein, German experts estimate that the total reparations payments will amount to $13.1 billion by Dec. 31, 1975, and could reach $20 billion by the year 2,000 if annuities still to be paid out are included.

Proudly serving as sandek, Defence Minister Moshe Dayan holds Sharon, the first-born son of Yakov and Edith Kazakov at a recent circumcision ceremony in Tel Aviv. Kazakov, a second lieutenant in the Armored Corps, is the Soviet emigre who made headlines for his eight-day hunger strike in front of UN headquarters. (IPPA)

Liberalized abortion law is favored by most Jews

By GARY LAFORET
CJN Staff Reporter

TORONTO –

Jews are more in favor of liberalized abortion laws than any other religious group, according to Esther Greenglass, a York University psychology professor and the author of a recent study on attitudes toward abortion.

Out of 46 Jews surveyed, 89% said the abortion decision should be a private matter between a pregnant woman and her doctor, and the remainder argued in favor of the present system in Canada of decision by committee.

Since an amendment to the Criminal Code in 1969, abortions have been allowed for therapeutic reasons only. Before an abortion may be performed, a committee of three doctors must be convinced that the continuation of a pregnancy would endanger the life of the woman or damage her emotionally.

According to the report which was researched in the summer and fall of 1971, religious activities do not play a very large part in the lives of those who favor a liberalization of the laws on abortion.

"Over all, I found the less religious the person, the more likely he or she was to favor a liberalized abortion law," Dr. Greenglass told The CJN.

Predictably, Roman Catholics – whose religious laws forbid abortion – were most opposed to the practice. Roughly 60% said it should be a private decision between the pregnant woman and her doctor, 23% thought the present system was satisfactory and the remainder refused to endorse abortion regardless of the circumstances or the consequences.

Protestants occupied the middle ground with 75% favoring a private decision, 18% the present system and the remainder opposed abortion completely.

Along with five students, Anne Rubenstein, Joanne Kirzner, Jennifer Davis, Joe Visenberg, and Mollie Koperwas who were working under an Opportunities for Youth grant, Dr. Greenglass collected and compiled data from 219 25-question surveys which had been distributed to people of all social stratas and backgrounds in the boroughs of York, North York, East York

Continued on Page 2

Congress battles over civil rights

NEW YORK –

A demand by the Office of Civil Rights of the Department of Health, Education & Welfare that the City University supply it with the race, sex, age and title of its employees by name was challenged by the American Jewish Congress, which called the HEW order to CUNY "illegal and unconstitutional" and said it would go into court, if necessary, to fight it.

The government warned that failure to supply the staff names and information might result in the university losing federal research contracts.

In a letter to HEW Secretary Elliott Richardson, Rabbi Arthur Hertzberg of Englewood, N.J., president of the congress, said the organization would "urge the chancellor of the City University to refuse to supply the names of specific faculty members sought by the Office of Civil Rights."

Calling the HEW action "not only an invasion of privacy and academic freedom but an invitation to discrimination," Rabbi Hertzberg declared:

"As Americans living under the Constitution, we reject the idea that government has the right to demand by name the race, sex or ethnic origin of any employee, public or private.

"Such a demand gives explicit encouragement to the establishment of quotas. It offers a rationale for proportional percentage hiring. It cannot but exercise a chilling effect on the right of each individual to be judged on his own abilities.

"We regard this distinction as crucial," Rabbi Hertzberg wrote.

"The furnishing of summary data giving total figures to indicate the overall composition of a university staff by race, sex and age may be defended as necessary to help determine whether or not a pattern of discrimination exists.

"But once employees are identified individually by these designations, there is grave peril that decisions on their tenure and promotion will be determined not by virtue of their proficiency but on the basis of race, sex or age."

The American Jewish Congress spokesman urged Secretary Richardson "to withdraw this wholly unwarranted demand upon the City University of New York." In any event, he said, the Congress would advise Chancellor Kibbee not to supply staff names.

on the wire

Warns parcels may be explosive

JERUSALEM (JCNS) – A police spokesman here has issued a new warning about explosive parcels being addressed to Israelis from Vienna by Arab terrorists. The parcels are disguised as boxes of chocolates or sweets. The spokesman said that such parcels might also be sent to other centres and would not necessarily be addresseed only to prominent people.

SHAPIRO PROXY MARRIAGE

WASHINGTON (JCNS) – Mrs. Gabriel Shapiro, the American girl who was married to a 27-year-old Jewish chemist in Moscow last month, went through a civil marriage ceremony by proxy. Her husband was arrested on grounds of draft evasion and was later freed during a pre-trial investigation period.

DUTCH JEWS DEMONSTRATE

AMSTERDAM (JTA) – Dutch Jews demonstrated outside parliament demanding freedom for Soviet Jews as Soviet Foreign Minister Andrei Gromyko and Dutch Foreign Minister W. K. N. Schmelzer conferred inside. The Russian diplomat did not react to the demonstration.

ANTI-SEMITIC LITERATURE

ROME (JTA) – At least 100 anti-Semitic books and other publications are flooding Italian book stores in a new wave of anti-Semitism that is causing serious concern among Italian Jews. According to reports, many of the tracts are written or edited by Catholic ideologues – despite the Vatican's specific injunction against all forms of anti-Semitism.

18 CORRECT TIME FOR SEX

TEL AVIV (JTA) – A majority of kibbutz youth feels that age 18 is the correct time to begin having sexual relations. This attitude was revealed in a survey of the three main kibbutz organizations, Artzi, Meuchad and Ichud. Sixty per cent of the 11th and 12th grade girls favored that age.

CRITICIZE RALLY SPONSORS

BOSTON (JTA) – Jewish officials here have criticized the sponsors of the "New England Rally for God, Family and Country," for allowing the sale and distribution of an anti-Semitic book at their four-day rally. The paperback was written by Gary Allen, of Rosemoor, Calif., a writer for the John Birch Society's national monthly.

Organizations and People

Some 11 Torah scrolls from nine synagogues in Montreal were recently presented to the government of Israel. These scrolls are destined for use by the new Russian olim many who have been without Torahs since their arrival in the Jewish homeland.

Montrealers present Torahs to Russian immigrants

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -
Fifty Montrealers left for Israel last week taking with them 11 Torah scrolls for presentation to newly arrived Russian immigrants who lack these precious symbols of their faith.

Rabbis from nine synagogues gathered at Beth Hamedrash Congregation to formally hand over the scrolls to Israeli Consul Pinchas Shaanan. Following the ceremony, the 50 members of the synagogues involved left on their mission to Israel.

The idea to gather scrolls from synagogues that could spare them, came from Rabbi Lester Rosner of Beth Hamedrash Hagadol Tifereth Israel Congregation. Distressed at the thought of Russian Jews lacking Torahs, he and his congregation embarked on a campaign to gather as many as possible to fill the need of the new Russian olim.

"If Torah scrolls are in abundance in North America beyond the needs of the average community, why don't we show our brothers from the Soviet Union that we are sensitive to their need? After all, in helping them, are we not helping ourselves?"

Over 800 Torahs are needed in Israel since one is required for every minyan, or gathering of 10. Rabbi Rosner hopes the Montreal example will be followed by other Jewish communities.

It takes six months for a scribe to labor over dried skins and produce the five books of Moses on the parchment.

Favor liberal abortion law

Continued from Page 1

and the City of Toronto.

She said she could not supply a definite answer as to why "most Jews opt for a liberalized law" but said that Jews were "over-represented" in the movement for social change and therefore their attitudes toward abortion reform were not inappropriate.

Dr. Vivian Rakoff, a psychiatrist at the Clarke Institute, also felt that the Jewish endorsement of liberalized abortion laws was in keeping with the "Jewish tradition" of taking the left wing stance.

"The Jews are always on the left wing. It's a characteristic for which they have paid dearly because they're always perceived as an enemy of society," he told The CJN last week.

Rabbi Stephen Franklin of Holy Blossom, who thinks he may have answered a questionnaire for the survey, said he doesn't feel a foetus is a "living creature with a human soul," but he is against "free and easy" abortion laws because he thinks a mother would "get hardened" if it were too easy to terminate a pregnancy.

He said that he was also against laws so rigid they would force a woman with an unwanted pregnancy to go to an illegal abortionist.

"We need liberal abortion laws but we also need controls," he told The CJN.

Social services legislation

Continued from Page 1

community institutions was not adopted. The aim of the brief was to stress the need for volunteer participation in the various health and welfare institutions.

Berger told The Canadian Jewish News that "the concept of volunteerism remains a valid and continuous concept in the eyes of the government, and was reflected in the legislation."

Allied Jewish Community Services is presently concerned with retaining the 'Jewish element' in the agencies, while determining how the government proposes to administer the law.

Although the legislation will have an immediate effect in improving health services in areas outside of Montreal, its implementation on the island was termed by one government official as "very, very, complex."

As the new act is presently structured, the representatives on a hospital board could eventually be replaced by a significant number of non-Jewish members.

However there is provision for the development of a foundation for each institution which can absorb any number of interested Jewish and non-Jewish volunteers or members.

Berger said in the past ethnic organizations such as AJCS, provided "seed money" to establish a project which eventually the government took over in financing.

Such new projects will require government approval before innovation, to ensure they fit into government planning priorities.

Another question facing these groups is how the presently existing agencies will fit into the social services centre concept - since Montreal, as one region, will be under the umbrella of this centre.

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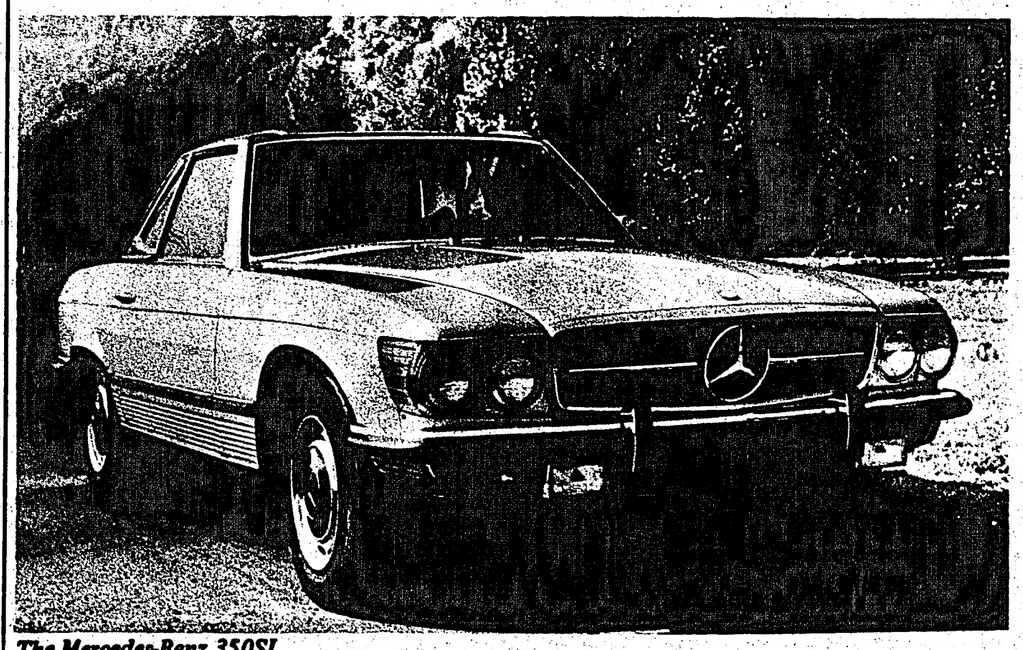

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Organizations and People

what's new . . .

by Miriam Herman

Amos Tal

Israel's present economic situation was outlined by Amos Tal, director of the Israel Aliyah Centre in Montreal, at a recent luncheon meeting of the Canadian Zionist Federation, Central Region. Mr. Tal, formerly senior economist of the Industrial Development Bank of Israel, discussed various undertakings in Israel available to Canadian investors. At the same meeting, central region president Samuel Shainhouse announced the inauguration of a program of small informal briefing sessions with Israeli experts visiting North America in the coming year. These sessions will be offered to the Zionist leadership of all organizations. Also on the agenda of the meeting was the presentation of Eskimo art to Colonel Yaacov Kaplan, director of Toronto's Aliyah Centre, who is returning to Israel shortly.

SABBATH OF COMFORT

Shabbat Nachamu, the sabbath of comfort, which immediately follows Tishah B'Av, the day of fasting commemorating the destruction of the Temple, begins on Friday July 21. The congregation of B'nai Israel Beth David Synagogue on Yeomans Rd., Downsview, will greet the sabbath under the open sky in the spirit of the mystics of Safed, Israel. The service begins at 8:15 p.m. The public, especially children, is cordially invited.

'Y' TEENS PROGRAM

The Neighborhood House Branch of Montreal's YM-YWHA has a summer program for teenagers. Activities range from sports to weekly outings to creative programs and workshops. Information may be obtained by calling the Neighborhood House Services on Darlington Ave.

JEWISH MUSICOLOGIST AT SEMINAR

At the invitation of Professor Dov Noy, who is spending several months in Toronto collecting Yiddish folk songs and folk literature, noted Jewish composer and musicologist Lazar Weiner of New York was guest at an informal seminar at Beth Tzedec Synagogue two weeks ago. Mr. Weiner, who was in Toronto participating in the American Conference of Cantors convention, discussed various aspects of Jewish art and folk music and the problems inherent in translating Yiddish folksongs. Particular emphasis was placed on the importance of perpetuating the knowledge and use of the Yiddish language. Among the 25 persons in attendance - music teachers, composers, members of the Canadian Jewish Congress committee for Yiddish, educators and students of the Folklore project - were Canadian composer John Weinzweig and Congress music director Gordon Kushner.

NEW CHILD CARE CENTRE

The Pioneer Women of Toronto are building a new community and child care centre in the Katamon Gimmel section of Jerusalem, considered one of the capital's most deprived neighborhoods. The fully-equipped two storey building will contain two class rooms for 70 preschool children, kitchens, dining and rest areas, and a social hall that will accommodate more than 300 people. At the ground-breaking ceremony last week, Chaya Lovinsky, a leader of Pioneer Women in Toronto for 40 years, turned the first shovel of earth. In charge of arrangements for the ceremony was Rivka Hurwich, a former Toronto Pioneer Woman leader now residing in Jerusalem.

MARTYRS MEMORIAL SERVICE

On Thursday, July 20 (Tishah B'Av), at 11 a.m., a memorial service will take place at the Martyrs Memorial Monument on the Shaar Hashomayim cemetery. This monument was erected by a group of members of the congregation in memory of relatives lost in the holocaust.

. . . about people

Margot Andras

A 22-year-old political science-sociology graduate has entered Toronto's Ward 4 aldermanic race in the upcoming December elections. **Margot Andras**, a veteran campaigner - she began by stuffing envelopes at the age of eight - is making her first bid for public office in an area where she is both a resident and community worker. Her job involved family counselling, and working with social agencies and community groups concerned with legal aid, neighborhood information services and community planning. This included organizing residents to assume control of the decisions being made about their community life. At the request of residents' associations within the ward, she spearheaded the fight against high-rise development. Her interest in preserving low-rise, high quality family housing neighborhoods precipitated her decision to become an aldermanic candidate. She is currently working on problems faced by ethnic communities in the Toronto school systems and researching the Toronto Board of Education as a land developer.

* * * * * * *

Beth Emeth Bais Yehuda parents and students had an opportunity to meet their new school principal at a reception two weeks ago. **Rabbi Sheldon Y. Steinberg**, with his wife Shirley and four year old son Benjamin, arrived in Toronto from Regina where he had served as rabbi and principal for two years. The Boston-born rabbi was ordained at Yeshiva University in 1960 and received a masters degree from Yeshiva and Columbia University in New York.

Charles Zalev is the recently elected president of the Windsor Jewish Community Council, succeeding **Gerald L. Freed**. Mr. Zalev, twice chairman of Windsor's United Jewish Appeal campaign, was director of Shaar Hashomayim Synagogue for over 10 years and its president for three - the social hall was named for him in recognition of his outstanding service, particularly on behalf of the religious school.

* * * * * * *

Judged the most promising graduate in the Bachelor of Music (in performance) degree program, soprano **Janis Orenstein** has been awarded the Eaton Foundation Graduating Scholarship of $2,000. The University of Toronto student, recipient of numerous awards and scholarships, has appeared on several CBC radio and television programs and has performed operatically and as a soloist throughout Ontario. This year she repeats the role of Barbarina in the National Arts Centre Festival production of Mozart's **The Marriage of Figaro.**

* * * * * * *

Executive vice-president of the Zionist Organization of Canada **George Liban** is in Jerusalem this week attending the 75th Jubilee Convention of the Zionist Organization of America. Dr. Liban is there as an official observer for the Canadian organization.

* * * * * * *

Heading the list of graduates at Toronto's Ner Israel Yeshiva College is **Larry Shemen** with a 96% average. **Sandy Spiegel**, second with just under 96%, was awarded an Ann Shepard Memorial Scholarship in biology to the University of Toronto. And **George Grunwald**, with an average of 93%, received a Steinberg Scholarship which will cover his tuition for the next four years plus an extra sum for other expenses. Of course, all three are Ontario Scholarship winners.

* * * * * * *

It is interesting to note the number of young Canadians attending Yeshiva University each year. Ten received degrees at this years commencement exercises - Montrealers **Jeffrey Granofsky, Agnes Hirsch, Zena Stern**; Torontonians **Roslyn Balinsky, Rita Baum, Magda Brosz** and **Heidi Kranz**; and **Ernest Greenwald** of Hamilton, **Yacov Stollman** of Windsor, and **David Zlatin** of Halifax.

Nahum Ravel appointed Bronfman Centre director

From CJN Quebec Bureau

MONTREAL -

Nahum Ravel, 48, former Quebec region director and assistant national director of the Jewish National Fund has been appointed director of the Saidye Bronfman Centre, it was announced here last week.

Veteran actress Murielle Gold will assume the duties of director of performing arts, it was also announced. Their appointments take effect on August 1.

Ravel joins the centre following the resignation last May of Marion Andre because of policy disputes.

Ravel's background in Hebrew and Yiddish culture lead most observers to anticipate a change in the centre's policy regarding the number of plays and themes in Yiddish.

Nahum Ravel

Ravel, born in Montreal, studied at the Folk Shule and Sir George Williams University before joining the RCAF in 1942.

He immigrated to Israel in 1947 and served as sergeant in the Israeli War of Independence. In 1949 Ravel was one of the founders of Kibbutz Sasa - located on the Lebanese border - and acted as the settlement's treasurer.

He also headed the kibbutz's cultural and educational committees.

Ravel returned to Canada in 1962, when he joined the Jewish National Fund.

18 win scholarships

TORONTO -

Ontario scholarships have been awarded to 18 of the 19 students in this year's graduating class at Beth Jacob High School for Girls.

The top three students of the 18 who won the scholarships by obtaining marks over 80%, are Sharon Rais, with 94%; Judy Lindenfield, with 91% and Chana Grunberger, with 90%.

Although Beth Jacob is a private school and receives no financial assistance from the government, its doors are not closed to all but the very bright. According to Rabbi Akiva Stefansky, the school's principal for the past seven years, any Jewish girl with Grade nine English is accepted.

The rabbi says the school's purpose is the "perpetuation of the Jewish culture."

According to Rabbi Stefansky, Beth Jacob tries to accomplish this goal through remedial classes for the girls, some of whom have had "little or no previous Hebrew background."

Threatens fighting

ALEXANDRIA (JCNS) -

Egypt's War Minister General Mohammed Sadek believes that fighting to recover the Israeli-occupied territories is the only solution of the Middle East conflict, writes the JCNS Middle East Affairs correspondent.

Speaking at a passing out parade of a batch of naval officers in Alexandria, General Sadek said: "The battle is the only language our enemy understands. We are preparing for this battle and we will achieve victory."

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The Canadian Jewish news

Editorial page

The Canadian Jewish news

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Jewish community must confront new emphasis on Canadianism

How does the emphasis on Canadianism affect the Jewish community?

The recent fracas surrounding the choice of a curator at the Art Gallery of Ontario and the persistent outcries against the hiring of Americans as teachers at our universities illustrates the growing concern that Canadian institutions may have become mere branch plants of American enterprises.

If we are to take this issue seriously, then the Canadian Jewish community should be examining its own practices to determine if we too are falling prey to the same tendencies. Such an examination would reveal that the professional leaders of almost all our major agencies and institutions are, or were originally, Americans.

The list is a long one. Beginning with Ben Schneider, head of the United Jewish Welfare Fund, it continues with Sidney Liston of New Mount Sinai Hospital, Jerry Diamond at Jewish Family and Children Service, Sam Ruth at Baycrest, Milton Friedman, director of Jewish Vocational Service and David Andrews of the YMHA.

The same situation is clearly evident at our synagogues. The vast majority of our rabbis came to us via the United States. Even those who were Canadians originally were trained at institutions located in the U.S.A., and one supposes, impregnated with American attitudes.

Has this been harmful to us? Have we, as both Jews and Canadians, been betrayed in some way? Have we been contained? Have we failed to fulfill ourselves and to develop our own genius? Or, have we gained something we sought and needed? Should we be grateful to the men who came, instead of suspicious?

Part of what the Canadian Jewish community wanted was excellence. We wanted our hospitals to be equal to the best. We insisted that the care of our aged be both humane and comprehensive. We were intrigued with all the latest techniques in counselling services and we demanded the most meaningful programs for our Jewish centres.

Because we were a marginal people, standing simultaneously in several cultures, we tended to be innovative, impatient with tradition and open to the new.

We knew instinctively that great cultures do not occur in isolation; that the greatest civilizations have been those that borrowed most freely. We could not be convinced that the "hot beef sandwich with brown gravy" mentality, so evident in Canada prior to World War II, was sufficient nurture for our souls.

As a result, we imported professionals from the United States because this was where the bulk of the experimentation was taking place. This was where the graduate schools, the large scale enterprises and the reservoirs of experienced professionals were located.

And, on the whole, the people we invited served us well. If the Jewish community in Canada takes pride in its institutions, if we serve as pilot projects for others, it is because of the knowledge brought by our professionals.

At the same time, paradoxically, Canada was exporting young Jewish professionals who rose to the highest echelons of their profession in the United States. Bertram Gold, head of the American Jewish Committee, Oscar Cohen, program director of the ADL, Sonny Gold, Bert Shiffman, Bill Weinstein, Bill Bud and Arthur Rotman are a few of the large number who occupy key positions in American social work.

In the religious field Rabbi Wolfe Kelman, is the national leader of his rabbinical association.

Indeed, if we were to add those engaged in research, university administration and entertainment we might set off a wave of anxiety in the United States regarding the number of Canadians directing the American way of life.

It is dangerous to be glib on the issue of Canadianism. An examination of the evidence suggests that it is difficult to determine whether the issue is real or phoney, whether it serves to make headlines or to address itself to issues. In future weeks we shall deal with this issue at greater length.

If Washington ignores Canada, the reason is just plain jealousy

You enter the United States at one of those undefended if not unpolluted border crossing points. And before you can say Pierre Elliot Trudeau, the Canada you left behind has vanished in a sea of American indifference or what have you. Just like that.

And the further one gets into the great republic and away from home base, the more one is seized with the uncomfortable feeling that really, Canada exists only for Canadians, and not for our so-called cousins.

The handiest whipping boys, of course, are the press, radio and television and magazines. The U.S. media has sent its writers into distant lands in search of material; television crews have ventured into strange places to record what goes on there, but who comes to Canada? Sports fans across the border know there is a Toronto and a Montreal because of hockey and baseball, but it is doubtful whether they connect these two cities with a sovereign nation, sovereign in a political sense if not in an economic one.

Take Florida, for instance, as a prime example of media neglect, and Florida isn't hard to take when those icy winds start freezing our very marrow. Many thousands of Canadians flock there every winter and there is a sizeable permanent colony of Canadians sprinkled throughout the warm weather state. Do you find a smidgen of Canadian news in the Florida newspapers? The answer is yes, when storms spawned in Northern Canada inflict the miseries on innocent folk, or when a particularly nasty bit of violence occurs, like a bombing or the wrecking of a university laboratory. And that's about it, except on really momentous occasions of national significance such as when a Canadian prime minister hands out the cigars on becoming a parent.

If nationalism in Canada is growing apace, maybe some of the blame stems from those spiritual bruises we have suffered at the hands of our neglectful neighbor. Is it all part of a gigantic conspiracy to downgrade us? Are we so dull, so bereft of news value, so utterly colorless, so conservatively correct, so unimaginative in developing our own potential, that the U.S. media finds us simply not worth reporting?

Before someone answers those questions, let us advance a theory we have evolved after long cogitation. In a word, it's envy. The United States of America is plain jealous of Canada; jealous of all those qualities that have made Canada what it is today. Washington, so our theory goes, doesn't want its citizens to know what a paradise lies just across the international line, and so the word went out; bypass Canada media-wise, even though we own most of it.

That's our theory, anyway. For lesser grievances, demonstrators have carried their slogans of protest up and down the sidewalk fronting the U.S. Consulate on University Ave. That raises rather an intriguing idea. Maybe we can break into U.S. print and dramatize our peeve by, ahem, a similar march. But nothing extreme. Just in the Canadian way.

Institute of Jewish life flourishes on 3 campuses

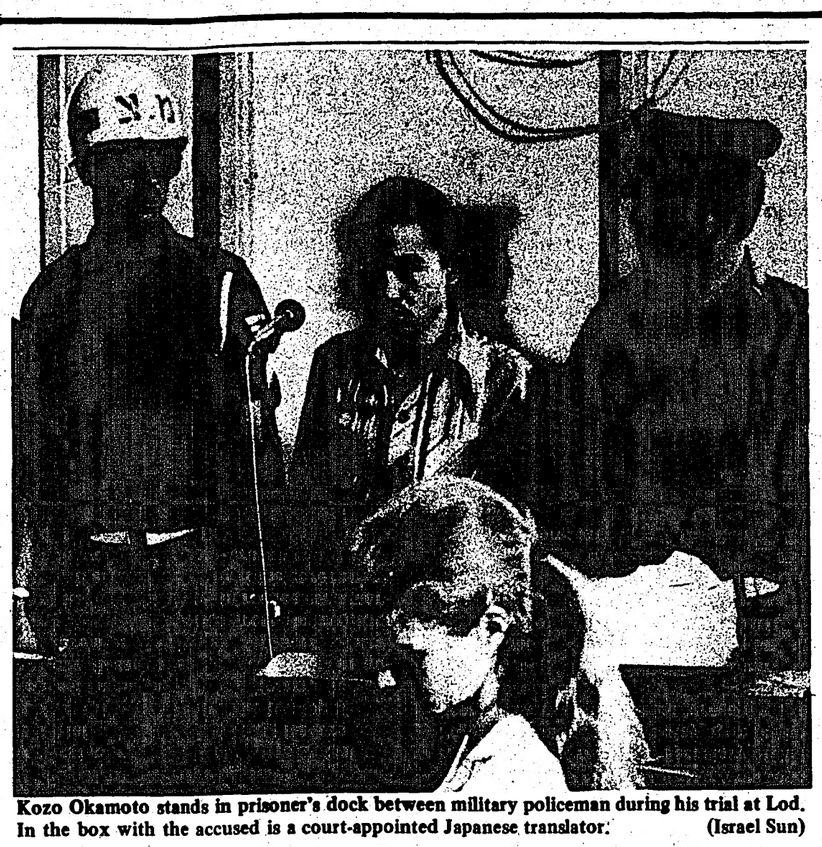
LONDON (JCNS) -

Just 50 years ago the late Stephen S. Wise took what he was later to call the most significant decision of his life. He founded the Jewish Institute of Religion. Today the Institute maintains three campuses - at Los Angeles, Cincinnati and New York and young Jews from all over America are flocking to enroll.

The year 1922 was something of a watershed in Jewish affairs - there seemed to be a spiritual awakening among the Jews of America. In this atmosphere Stephen Wise conceived the idea of a liberal seminary in the centre of the largest concentration of Jews in the world, New York City.

To his institute Dr. Wise brought a distinguished faculty - scholars such as Israel Abraham, George Foote Moore, Felix Perles, David Yellin, Ismar Ellbogen, Gershom Scholem, Maurice H. Harris, Richard Gott Heil and Emil G. Hirsch.

The stress was on Hebrew and for the first time in a Jewish institution of higher studies in America courses were conducted in modern Hebrew.



Kozo Okamoto stands in prisoner's dock between military policeman during his trial at Lod. In the box with the accused is a court-appointed Japanese translator. (Israel Sun)

Okamoto's trial reopens debate over death penalty

By NECHEMIA MEYERS

JERUSALEM -

Kozo Okamoto, the Japanese terrorist now on trial for participating in the Lydda Airport massacre, is unlikely to end his life at the end of an Israeli rope. Even though he could be sentenced to death on the basis of the charges against him, it should be remembered that Israeli courts have only imposed three death sentences on terrorists, and in each case the sentences were later reduced to life imprisonment. The only person ever executed in the State of Israel was Adolf Eichmann, and he was sentenced to death for crimes committed outside Israel's borders and before the establishment of the State.

The Lydda outrage has, however, served to reopen the dormant debate about the sentencing of terrorists, or at least the very worst of them, to death. And while, sentences, of course, are imposed by the courts, public opinion plays an important role in shaping judicial thinking.

Defence Minister Moshe Dayan, for one, said recently that consideration should be given to the possibility of imposing the death penalty on terrorists in view of their apparent willingness to take greater risks than they did in the past.

Deputy Prime Minister Yigal Allon, on the other hand, some weeks ago told a group of students that he was opposed to the death penalty because it might promote extremism within Israeli society.

Finally, Prime Minister Golda Meir, appearing before a women's group, said that while she realized the threat of life imprisonment seemed an inadequate deterrent against terrorism, she was nevertheless still opposed to the death penalty (which might or might not prove a stronger deterrent) because she didn't "want any Israeli boy to become a professional hangman."

Individual citizens are similarly divided on the issue, with some adamantly opposing the death penalty on moral grounds and others, incensed by the slaughter at Lydda, demanding a change in policy. A few - albeit a small minority - have even suggested that Israel should publicly announce her intention of executing several imprisoned terrorists for each victim of future terrorist violence.

There is a special element of irony in the fact that Okamoto is represented in court by a veteran Israeli lawyer, Max Kritzman, who, more than a quarter century ago, gained fame as the fearless defender of Jewish terrorists on trial for attacks against British military personnel and institutions. Despite enormous efforts, Kritzman was not always successful during that period: Dov Gruner, an Irgun leader and probably the best known of his underground clients, was eventually hanged in Acre Prison by the British.

Kritzman, appointed to defend Okamoto after the first court-appointed lawyer withdrew from the case, did not ask for the job, but when the Bar Association turned to him, he felt he could not refuse, if only because of his belief that every man on trial has the right to proper legal counsel.

It will not be easy going for Kritzman, particularly since his client seems more interested in using the courtroom as a platform for airing his revolutionary political views than in saving his own life. However, the well-known Tel Aviv lawyer, who rejects as sacreligious any attempt to compare Okamoto with the men he represented 25 years ago, trusts that a spirited defence, probably based on a plea of insanity, will stave off the hangman's appearance in Israel.

Religious issues brewing trouble

By ROYSTON ALLEN

JERUSALEM -

Religious issues brewing in the Knesset here may plunge Premier Golda Meir's coalition government into another crisis shortly after her return to Israel last week.

The civil marriage problem is semi-dormant now and probably will stay that way until left-wing Mapam party leaders have spoken with Mrs. Meir. The two top Mapam Knesset members, Meir Ya'ari, 75, and Ya'acov Hazan, are expected to tell the woman premier that if the Independent Liberal Party (ILP) is expelled from the coalition over its recent bill to introduce civil marriage, then Mapam will quit the government.

"We would be double-crossing the ILP," said Mapam deputy Dov Zakin, "if we let Mrs. Meir expel them without doing anything, and we would be double-crossing them again if we reverse our policy to support their civil marriage bill."

Zakin accused Mrs. Meir of being "inconsistent" about coalition discipline over far more vital issues than civil marriage.

He pointed out that she had offered to let the right-wing Gahal party abstain from voting two years ago - over U.S. Secretary of State Rogers' initiative - while staying in the National Unity Coalition. Gahal turned down the offer and walked out of the government.

Zakin, 50, is one of the "Young Guard" of Mapam who oppose the party's aging leadership and who is reportedly behind the internal moves to support the ILP, come what may.

Another stormy session will be in store for Mrs. Meir over an ultra-Orthodox motion to change the present Law of the Return. The Agudat Yisrael Party wants only Halachic conversion recognized by the state as the only statutory form of conversion.

The present law, was amended in 1970, when Mrs. Meir was acting interior minister with the word Halacha (Jewish "oral" law) omitted. The amendment reads in part:

"For the purposes of this law, 'Jew' is defined as any person born to a Jewish mother or who converted, and who does not profess any other faith."

The same amendment also grants immigrant privileges to "the child or grandchild of a Jew, to the spouse of a Jew and to the spouse of the child or grandchild of a Jew."

Agudat Yisrael leader Rabbi Shlomo Lorincz also wants these privileges denied to non-Jewish members of mixed marriages. The immigrants from the USSR would be hardest hit as these amendments were made to benefit them.

NRP members are in a quandary over how to vote on this bill when it comes up in the Knesset. They cannot easily vote against Halachic conversion, yet they do not want to vote against their coalition partners in the ruling Labor party, headed by Premier Meir.

A probable solution would be for them to request permission to abstain, thus passing the buck to the other members of the house.

The NRP would prefer that the Agudat Yisrael bill come up in the Knesset only after the ILP civil marriage issue has been thrashed out. Then they could exploit whatever precedents have been created.

Reports from Knesset sources indicate that the NRP has put out feelers to the Aguda party to postpone the debate on its bill.

Rabbi Lorincz allegedly retorted that a postponement would only be considered - if at all - on condition that the NRP sides with his party when the issue eventually comes up.

The 10,000 or so Jewish Israelis who are forbidden to marry in Israel because of rabbinical injunctions are following the civil marriage issue very carefully. Not all of them would opt for civil marriage though, preferring a Halachic solution to their problems.

Yeshiva students in Israel study the Torah "for the sake of God's beauty." (Newsphot)

ask the rabbi

Jews formerly sought converts among Gentiles

1. Why do Jews no longer proselytise? In Joshua's time more than one tribe encountered in the land was converted to Judaism.

RESPONSE:

A distinction must be drawn between the acceptance of proselytes who come of their own accord to be converted to Judaism and the positive attempt to persuade others to embrace Judaism. It has always been the Jewish practice to accept sincere converts. The Talmud (Yevamot 47b) states this to be a mitzva, a religious duty. With regard to missionary activity among Gentiles the problem is much more complicated. Scholars who have studied all the sources thoroughly have come to the conclusion that, contrary to what is generally held to be the position, there were periods in Jewish history when Jews went out positively to win converts.

It is equally true, however, that for a major period (from the early Middle Ages down to modern times) any missionary activity there may have been lost its impetus and was eventually frowned upon by the Jewish teachers, partly because in many of the lands in which Jews resided at this time it was illegal for them to convert other citizens to their faith. A virtue was thus made of necessity and it was argued that there was no need for a Gentile to become a Jew. He could do God's will just as well by keeping the "Seven Laws of the Sons of Noah."

There are some today who feel that the time has arrived when renewed positive attempts should be made to convert others to Judaism. The truth of Judaism should be held up to be emulated in a world in which whatever religion is on the decline it is not Judaism. Others feel that this is far too optimistic and unrealistic a view. We have enough to do in winning Jews for Judaism.

Your reference to Joshua's day is rather misleading. The Gibeonites (Joshua chapter 9) came voluntarily to Joshua. Moreover, from the historical point of view, it is anachronistic to speak of "proselytes to Judaism" at that early period when there was no Judaism as yet and certainly no proselytes to it.

Opinion

Prestige has suffered

Sadat faces serious threat from right-wing opposition

By MOSHE RON

TEL AVIV -

It is no secret that the position of Egyptian President Sadat is weakening. His 'victory' over his political opponents under the leaders of Aly Sabry has not strengthened his prestige.

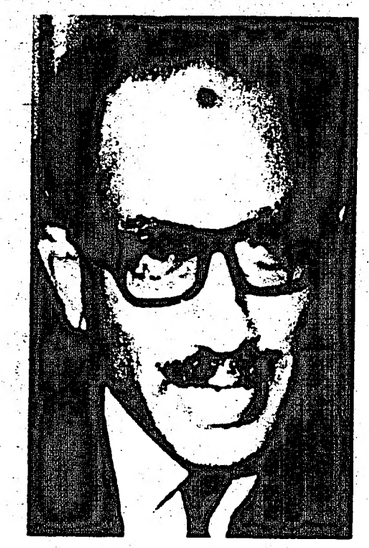
We had an opportunity of hearing the story of the present political situation in Egypt from a personality who had just visited the country and had held talks with representatives of several political circles. He had learned from an authoritative source that Sadat is considered as a "political corpse," his authority having decreased enormously and it is expected that he may be deposed soon.

Zakaria Mohieddin, was mentioned as his successor. This is the man whom Nasser appointed to succeed him after the defeat in the Six Day War, when he resigned from the presidency. He belongs to the right wing and should he come to power he would certainly try to reduce Russian influence in Egypt and to improve relations with the U.S.

Nobody in Egypt thinks that such a turn of the tide would be easy. Sadat's prestige has suffered especially after he could not keep his promise of renewing the war against Israel at the end of 1971. But, in the meantime, he is supported by the Minister of War, General Mohamed Zadek.

Mohieddin has lately held many consultations with political leaders who oppose Sadat's dangerous policy and he initiated a petition against this policy. Sadat, his Prime Minister Dr. Aziz Sidki and other partisans of the President are waging a strong counter campaign against Mohieddin and his partisans. Dr. Sidki states that a man appointed by Abdel Nasser cannot regain power in Egypt. . . . The same refers to Kamel Edin and Abdel Latif Bagdadi, who are partisans of Zakaria Mohieddin, and who were already deposed by Nasser in 1964.

Mohieddin still has strong influence in security matters which he controlled in the Nasser era. Nasser always thought of Mohieddin as his successor. For a long period, the political views of Sadat and Mohieddin were almost identical and when Sadat opened his campaign against the left wing, led by Aly Sabry and his partisans, he was supported by Mohieddin who has since waited in vain for the call of Sadat to return to political life,



President Sadat

and to cooperate with him in the leadership of the country.

Only recently, Mohieddin started criticising strongly Sadat's policy regarding the Soviet Union. He deplored the changes in the government, which saw many high officials deposed and replaced by Communists. Sadat has turned to the army and has tried to undermine the influence of Mohieddin. But lately, a certain unrest is being felt in military circles which oppose the influence and control of Russian officers over the Egyptian army. They also argue, that Sadat has not kept his promises, regarding democratic reforms in the country. Mohieddin is trying to make use of this dissatisfaction and has started a campaign against Sadat. He is accusing Sadat of making false promises. Sadat, who had strongly fought the leftist opposition in his camp, now has to deal with opposition from the right. He continues the so-called "Denasseration" without impairing the prestige and memory of the late President Nasser.

My informant from Egypt, told us that many generals now support Mohieddin because they hate the Russian military advisers. The Egyptian Minister of War, General Mohamed Zadek, lately visited Moscow and received promises from the Russian leaders that they would increase the delivery of modern arms.

Unemployment, poverty, trade unions

Stage set for fascinating tale

By J. B. SALSBERG

Now, almost 40 years later, this fascinating and meaningful tale of our non-affluent but rich past, sounds almost unbelievable. In the published tomes that deal with our past you will not find a word about it. But happen it did, unusual and dramatic it certainly was and our glorious, unvarnished, real life past deserves that this event be recorded for posterity.

Our schochtim - those learned and pious practitioners of the sacred art of shechita - were the chief actors in the little drama that I am about to describe. Except for the participants I am, perhaps, the only outsider who was involved in the happening from the moment the script was conceived until the final curtain fell. One might say that I filled the role of director of the entire production. So let me share the experience with you.

It happened in the depth of the Great Depression of the 30s. Unemployment was rampant and poverty covered the land like a plague. Trade unions were, except in some sheltered trades, small and weak. Under the impact of mass unemployment wages were cut and working conditions receded drastically. It was then that militants and left wingers, under the leadership of Communists, launched the Workers Unity League - a new trade union movement.

The WUL unions were referred to as "red unions" or as "Communist unions." The overwhelming majority of workers who joined those unions were, of course, not "reds" or "communists." They were a cross-section of Canadian labor in the mid 30s, but the main leadership was certainly in the hands of Communists and, aside from economic issues, the WUL and its affiliates were well to the left. I ought to know, since I was on the general staff. . . .

Now, as they used to say in the old fashioned novels, let's leave the scenery and turn to our main heroes - the shochtim.

It was in those bad years that Toronto Jewry had itself (or perhaps had imposed upon itself) a Kehillah; a sort of voluntary community council whose main - if not sole - objective it was to guarantee kashrut in our Jewish living space. The meat supply was its major concern.

The Kehillah placed a tax on kosher meat in order to finance its operations. Inside the Kehillah storms of hurricane dimensions raged intermittently. Rabbinic courts (with U.S. rabbis as judges) were frequently required to settle violent disputes and once a WASP judge had to deal with one such halachic matter. . . . It was, as my uncle Eliezer says about the "old country": "They wore shirts there for 3 weeks but things were moving. . . ."

In this tumult and heated confrontations the poor Shochtim were the main sufferers. The Kehillah didn't seem to be concerned about their livelihood and the butcher wholesalers also took advantage of them. Things must have been pretty grim for the shochtim to decide on the risky course they embarked upon.

And now we are almost, but not quite ready to raise the curtain for act one of the drama.

One fine summer day I received a call from Reb Hershel Shoichet (to ask that I receive a delegation of shochtim in my office - the headquarters of the Workers Unity League!

My personal relation with Reb Hershel Shoichet (his surname was Olster) was of a very special kind. I was close to other shochtim in town then, but with Reb Hershel the relationship went back to my early teens.

Hershel Olster, or Hershel Chenstochover, as he was known before he became a shoichet, was a member of my father's Orthodox "shtibel" and he was then engrossed in the study that qualifies one for the profession of shoichet. Since a number of elder men used to welcome the opportunity to bestow some of their Talmudic knowledge on a lad who seemed willing, Hershel Chenstochover got an idea.

"Yosele," he said to me one evening, "Yosele, you know of course that I am preparing to become a shoichet. I am now about to begin reviewing the Gemara Chulin again. If you agree we could study it together; it will help you and it will help me since I will have to explain all difficult portions to you." (The Gemara Chulin deals with the laws and regulations governing shechita and related subjects of what's kosher and treif.) I felt highly complimented to receive such a proposal from Reb Hershel, whom I admired greatly, and accepted the suggestion.

Well, believe it or not, for most evenings of that entire winter and part of the week-ends Reb Hershel expounded, explained and carried along this teenager in the very unexciting but intricate labyrinths of the Talmudic volume that deals with shechita. We remained with a warm feeling towards each other throughout the years that no politics could mar. And now, so many years later, Reb Hershel Shoichet asked me to receive him with a delegation of shochtim! How could I even hesitate? A date was fixed and I looked forward to the meeting.

Now, after this lengthy prologue, we are ready to raise the curtain on act one.

Letters to the Editor

Arieh Pincus' advice 'offensive'

Dear Editor:

Arieh Pincus' diatribe that "Israel is entitled to expect unreserved and undeviating support from Diaspora Jewry even if its advice is not followed" (CJN, June 30) is offensive and totally objectionable. And then he still has the audacity to add that Israel has the responsibility to prevent the spiritual and cultural erosion of Diaspora Jewry.

The fact is that Pincus' Israel has no moral right to preach to the Diaspora and to expect unreserved support. Doctor heal thyself! One of the greatest percentages of Jewish spiritual and cultural erosions is right in Israel. Religion is replaced by nationalism; ethics is earmarked by immorality, a flood of pornography and sex-shops in holy Jerusalem; and Jewishness is identified with Israeli citizenship. There is an enforced secularism throughout Israeli public life and its school-system.

Pincus' outburst against Nachum Goldmann for daring to "tell it as it is" and to put Jewish priorities into proper perspective is still too recent to be forgotten. Diaspora Jewry is better off without such saviors and still has enough common sense to evaluate him for what he is.

Menachem Kurtz
Willowdale

Dear Editor:

I am puzzled by Dr. Joseph Kelman's curious statement foreseeing a "merger of progressive Orthodoxy with rightwing Conservatism." (CJN, June 30) Would the author please define the categories of "progressive Orthodoxy" and "rightwing Conservatism"? And would he also explain how any Orthodox group can ever merge with any Conservative sect? After all, the basic and irreconcilable difference between them is the acceptance of the divine character of the totality of the Torah and the timeless applicability and full validity of the Shulchan Aruch - both rejected by Conservatism.

Only very recently did the supreme religious authority for all Conservative bodies, the Rabbinical Alliance of America, decree that both rabbis and laymen may drive to the synagogue on the Sabbath, and thus also on any Yom-tov and Yom Kippur. And that is to merge with Orthodoxy? The rumors of a Reform-Conservative merger sound much more credible. The latter two movements are at least united in the fundamental principle of rejecting the literal meaning, divine character and applicability of the Torah. Their sole differences lie merely in a small variety of customs and minor practices.

Joseph Isaacs
Downsview

Dear Editor:

I sympathize with Mel Finkelstein and the members of the task force on financing Jewish education.

I don't think the question is whether $685.00 is a realistic fee. Any fee is a realistic fee if the parents are willing to pay it to educate their children. If, however, the fee is high then it means Jewish education will be received only by the wealthy and certainly we do not want that. To give Jewish education to all Jewish children whether they can afford it or not then becomes the responsibility of the Jewish community.

The Catholics have separate schools based on religion. The Catholics have a separate religion so they have by statute, their own schools, their own Board of Education and they raise their own taxes. The Jews should ask for legislation to give them the same rights. After all, why shouldn't my taxes go to pay for Jewish schools? There are a great many Jewish people who have no children at Jewish or non-Jewish schools. When they pay their school taxes through the Protestant panel, they are helping to pay for the cost of educating non-Jewish children. They would be glad if properly approached and the law permitted that, to say that their school taxes are to go to Jewish schools. If that were done, there would be very little shortage, and very little to be concerned about in financing Jewish education. But for that, we first have to decide amongst ourselves what is Jewish education. If it is on a religious basis, then is it Orthodox, Conservative or Reform? Or is it Labor-Zionist or secular?

It seems clear that to provide adequate Jewish education for as many Jews as we would like to receive that education, we require large sums of money. The committee that considers the problem should have before it, as a result of research, some indication as to how much Jewish money is contributed to the present Board of Education taxes.

Henry S. Rosenberg
Toronto

Dear Editor:

Your second editorial on the Spadina Expressway stirred me into writing to you.

To blame expressways in the United States for the blight of their cities is really far fetched. We know only too well that these problems are due to racial and other similar reasons and we should rather worry that Canada never permits this to happen here.

To change the route of the Spadina at this time would be another folly. Regardless where this road is being built, it could never satisfy all the needs unless we replace all our inadequately narrow thoroughfares with new roads which, of course, no one in his right mind would ever suggest.

I find it difficult to understand why expressway opponents had to pick on the Spadina which would have been a combination expressway and rapid transit route. Had it not been for these people, trains could have been running shortly from Wilson Heights into downtown. Now it may take decades before this will happen and in the meantime, more and more people will be forced to use their cars, as surface transportation has less and less of a chance to operate on the hopelessly overcrowded streets.

I cannot understand your argument that the subway should be built under Bathurst Street? Can you imagine the many years of disruption on this street which even fully operative, is now almost completely clogged. In spite of all promises of tunnelling, the Yonge Subway extension has and is seriously disrupting traffic on that street and even after same will have been completed, buses will still be required on Yonge St. So, what is wrong with short turn bus routes transporting people from Bathurst, Dufferin and other important sections to stations on the Spadina route?

I agree that people using their cars merely to go to and from work should be discouraged to do so in the downtown areas and good public transportation be provided for them. Let the suburbanites leave their cars at subway terminals and give truck and other essential motor traffic a chance to get into the city without traffic jams. Discourage long term downtown parking by forcing lot operators to charge excessive rates, but to do this, adequate public transportation will have to be provided and the Spadina would have been an extremely important line that could go into operation relatively soon if it would not have been stopped.

I admire your courage to take your Anti-Spadina stand, where the majority (unfortunately part of the general "Silent Majority") of your readers, curse at least twice every working day the decision to Stop Spadina.

Peter W. Bruckstein
Willowdale

Don't copy Gentiles!

Dear Editor:

At a meeting called recently to discuss the problem of so-called Hebrew Christians who are operating a soul-snatching campaign throughout major Jewish centres in Canada and the United States, one young lady spoke up and offered what she felt to be the root causes for this move away from the modern Jewish way of life. She said (and I take the liberty to paraphrase her words) "if our synagogues with their organs, choirs and mixed pews look like churches; and if our so-called Jewish leaders spend all their efforts in an attempt to copy the Goyim and Christianize whatever we have left of Judaism, then why do we all of a sudden cry out in anguish when our youth go one step further and convert?"

Our Jewish youth are today searching for "the real thing", and yet we read the praise that the editors of The CJN heap upon a further move away from tradition with the advent of female "rabbis", and one cannot help but wonder where it will all end. I will not stoop so low as to attempt to answer the charges that women are a lower class citizen in Judaism, for anyone with even a basic knowledge of Judaism knows that such a statement is unfounded and without an element of truth to it.

David B. Woolf
Willowdale

Development towns get little notice but represent Israel's new frontier

JERUSALEM (JCNS) -

Almost every fourth Israeli lives in a development town. By the end of 1971, about $350 million were invested in industrial plants in these communities.

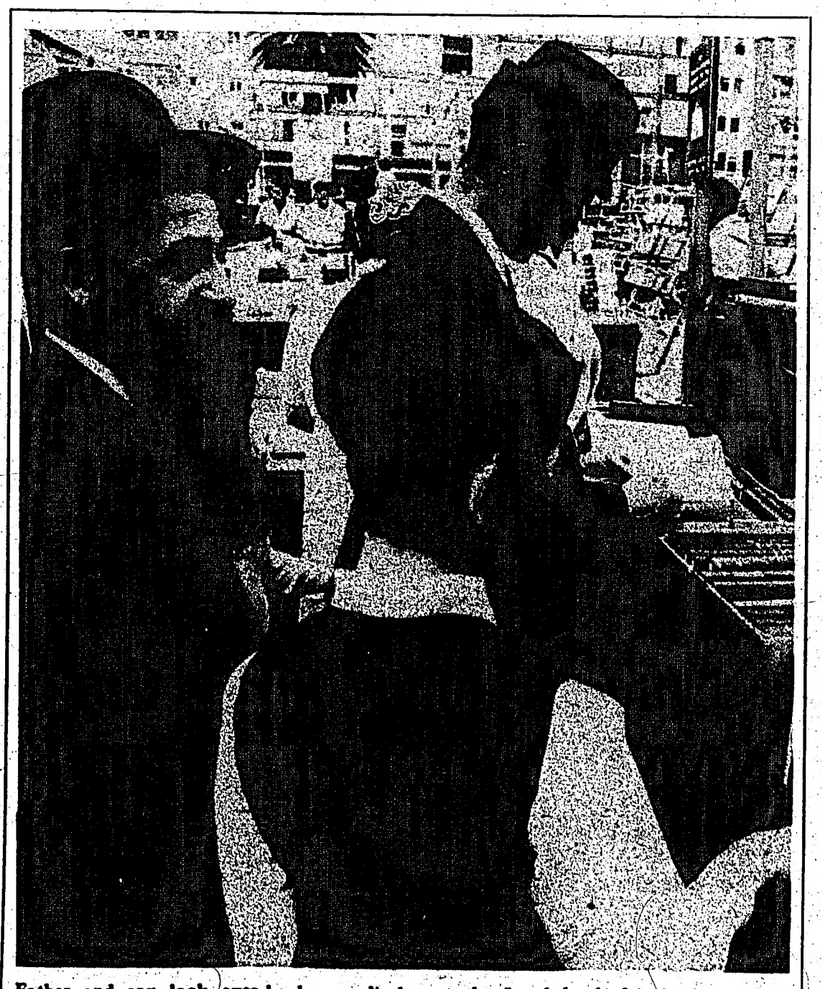
Without attracting much notice, the development town has become Israel's new frontier. The term itself is a poorly-defined catch phrase to cover most of the urban communities created since 1959. However, it also includes towns such as Safed and Tiberias with Jewish communities dating back centuries.

Some of these development towns are small, barely able to maintain the minimum of municipal services. Others, like Ashdod and Beersheba, are rapidly growing into large cities. Most observers tend to include Jerusalem in this category. But policy considerations have caused the capital to be accorded the priority status of a development area, such as has not been accorded to Tel Aviv, Haifa or Ramat Gan.

About 250,000 Israelis populate 23 smaller urban communities stretching from Elath to Kiryat Shmoneh, with populations of between 1,500 and 20,000 and an average of about 10,000 in each.

The improved economic situation and passing time have helped bridge some of the chasms that seemed to separate the "immigrant towns" of a decade ago from the mainstream of Israel life. The next few years probably will bring a shift away from the present almost complete dependence on government support.

The casual observer may pass Kiryat Gat or Migdal Haemek almost without noticing them, but he would be well advised to pay attention. Here the Israel of 20 years hence is being shaped.



Father and son look over books on display at the Israel book fair in Tel Aviv.

National news

Joseph Klinghofer

Called 'ideal Jewish civil servant'

Klinghofer retires 'to pursue interests of his youth'

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO -

Joseph Klinghofer, one of the most beloved and best known of Jewish civil servants, has retired from the Canadian Jewish Congress to pursue the interests of his youth.

Education and cultural director of Congress's Central Region, Klinghofer, 68, left his post two weeks ago and flew to Europe to spend the summer studying French and Italian literature.

"After 43 years of work, I am entitled to some enjoyment of life from all this pressure," he told The CJN in an interview in his office prior to his retirement.

Klinghofer was responsible for organizing cultural activities here and for Jewish education in Ontario cities other than Ottawa and Toronto - 28 schools in 24 communities. He worked on upgrading teaching standards in these communities. He's optimistic about the future of Jewish education in the larger cities such as London and Windsor, but not in the smaller towns.

There isn't the budget nor the manpower available for them, he said. A national educational fund should be established to subsidize facilities and hiring of teachers in smaller communities, he continued.

"As far as I am concerned, a teacher is more valuable to a community than a rabbi."

Looking back on his years with Congress, Klinghofer commented that they were most rewarding. "Meeting people with wonderful ideas has enriched my thinking. I have been the recipient of a tremendous outpouring of friendship."

The greatest disappointments during his term, he said, were the lack of manpower to implement programs and the "power plays between agencies which led to destructive criticism rather than constructive criticism. . . . I sometimes had the feeling the cultural and education program was used as a football in these conflicts."

News of Klinghofer's retirement brought glowing tributes from Jewish leaders, educators and clergymen.

David Satok, chairman of Congress's Central Region, said: "We're going to miss him. He was the ideal Jewish civil servant. . . . He had positive ideas and tremendous rapport with the community in Toronto and communities throughout Ontario."

Rabbi Gunther Plaut of Holy Blossom Temple, commented: "He has been an influence for good, for tolerant, patient understanding and for unflagging devotion to Jewish education."

And Lawrence Cohen, president of Congregation B'Nai Jacob in Niagara Falls, Ont., wrote to him: "Twenty-five years ago our education facilities were archaic, with no direction or guidance from a larger organization. Over the years, your many visits to our community, evaluating our program, offering suggestions and always being sympathetic to our local problems has been of invaluable help."

Sitting in his book-lined office which also serves as the Congress library, Klinghofer told about his adventure-filled life prior to coming to Canada.

Born in Bukovina, he came to Galicia where he studied and was later employed as a teacher in the Polish school system and the country's ministry of education.

The outbreak of World War II found him studying in London. A reserve officer in the Polish armed forces, he was forced to return home. One week after his return, the Russian army advanced and occupied Lvov "and we avoided Nazi occupation for two years."

However, the Nazis came in 1942. Thanks to connections in the Polish ministry, he was provided with documents under the name of Dombrowski, and these saved him from arrest at a later date.

August of 1944 found the Klinghofers in a transit camp as survivors after the Polish insurrection. They escaped the camp and he ended up working in a village as a miller until the Red Army came through in January, 1945.

He and his wife Giselle (a music teacher) obtained a permit to travel to Prague and later they went to Salsburg, Austria, as displaced persons.

Working for the International Relief Organization there, he was loaned to the Canadian consulate. When a Canadian mission came over to recruit needleworkers, he pretended to be one and with the help of industrialist Max Enkin, came to Toronto in 1948.

Well-tanned and looking at least 10 years younger than his 68 years, Klinghofer attributed his fitness in part to his hobbies of mountain climbing and skiing.

After completing his studies in Europe this summer, he would like to go to Israel next spring or fall. (He will act as a consultant to Congress when he returns here in September.)

York Steel invests in Israeli industry

TORONTO -

A Canadian steel company is involved in one of the largest investments ever placed in an Israel industry by foreign companies.

Max Tannenbaum, president of York Steel Construction Ltd., confirmed that his group, which includes steelmaker Miles Sherover of Jerusalem and Dr. Julius Kuhl of Toronto, and a German-based group, will invest $5 million of a total new investment of $13 million in modernization and expansion of Israeli Steel Mills.

In the new company, Koor Industries, currently the sole owner of the mills, will hold 50 per cent of the shares, with 35 per cent vested in the Korf Group consisting of Korf Industrie und Handel of Baden-Baden, West Germany, and Deutsche Entwiklungs Gesellschaft, a public investment corporation. The Tannenbaum Group will hold the balance of shares.

The new production eventually will meet all Israeli needs in reinforcing steel and other steel products, compared to the 75 per cent it now supplies. By 1975, the new system to be created will raise the plant's capacity to approximately 175,000 tons of steel, and to over 225,000 tons three years later. Current production is less than 130,000 tons of steel products annually.

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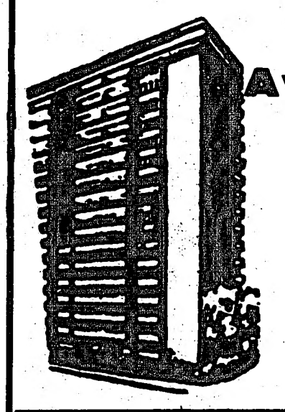

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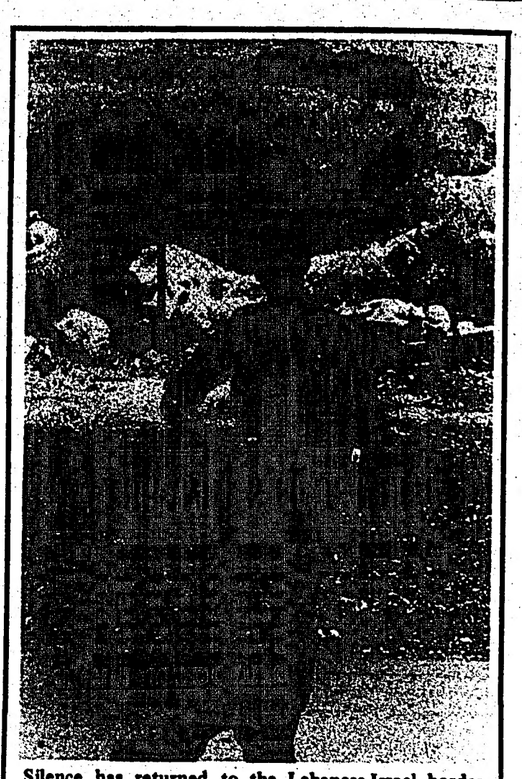
Generals dispute danger to Israel

JERUSALEM (JCNS) - Haim Barlev, Israel's former chief of staff and now minister of commerce and industry, has taken the unusual step of making a statement dissociating himself from those who are now claiming there was no great danger to Israel on the eve of the Six Day War.

Two reserve generals, Israel's former Air Force commander, Ezer Weizman, and a former member of the General Staff, Matityahu Peled, consider that Israel would not have faced the danger of extinction even if she had not moved to forestall an Egyptian attack. Mrs. Meir has already dismissed these claims as "nonsense." Barlev had been identified as one of those holding the views that Israel's action in 1967 was a "preventative action" and not in response to an Egyptian attack.

"The Six Day War was neither desired nor initiated by Israel," Barlev told the Cabinet. "War came about on the initiative of the Arab countries which took steps forcing war upon us: closure of the Tiran Straits, concentration of Arab troops along the borders of Israel and accompanying these military concentrations with express declarations of war."

The Arab States, declared Barlev, intended to destroy the state of Israel and believed it in their power to do so. Israel exhausted all courses of action to solve the problem without recourse to war and it was in that light that the protracted "period of waiting" before the battle should be understood. Only in the last analysis, when it transpired the problem could not be solved otherwise, did war break out. The danger was extremely grave.



Silence has returned to the Lebanese-Israel border after a series of clashes. Here an Israeli soldier and a Lebanese farmer peer over the border (IPPA)

Will Arab countries continue acting as policemen for the Israelis?

FROM ARAB SOURCES:

By ELIE SHWEIRI
Beirut Daily Star

The continuing erosion of commando power in South Lebanon reflects not only the situation in Lebanon, but also in the Arab world at large. Israel and the Arab governments - some wittingly, some unwittingly - have rallied to liquidate the last vestige of Arab rejection of and rebellion at the June war defeat.

As the commandos bow out as a force to reckon with in Arab politics, the arena is left for governments and leaders who would do anything and everything to establish peace, even an Israeli one, because it is the only real guarantee of the maintenance of the status quo and their vested interests in their wretched countries.

Apart from the brave talk, the fact remains that with the new arrangements with Lebanon, all Arab countries neighboring Israel have sealed off their border in the face of the Palestinian commandos. Arab countries have often said that they refused to act as policemen for Israel, but this is apparently what they will be doing for some time.

Under the new formula with Lebanon, the Lebanese Army will be in full control of the border areas. No commando operations against Israel will be allowed from Lebanon and Lebanese authorities have warned that they will deal separately with any organization which acts unilaterally and endangers Lebanon's security.

The resistance movement now feels that the time has come to draw up a new strategy. Any new strategy will be desperate because the commandos have very few doors left open for action.

Resistance movement sources feel that the effort to contain the commando movement has more to it than meets the eye. The Israeli reprisal action against Lebanon has been disproportionate to the commando operations which triggered it. Israel has forced the issue not to end the threat to its Upper Galilee settlements, but to remove the commandos as a military force.

The sources feel that the road has been cleared for the kind of settlement that Israel has been demanding since 1967. The Arab governments which want a settlement of any kind can go ahead with their plans without fear of any organized popular opposition.

Only one possibility remains open for the commandos: that the inter-Arab or the international situation make it necessary to warm up the Middle East problem. But this is a far-fetched possibility.

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